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THE

NEW JERUSALEM MAGAZINE.

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SEPTEMBER, 1881.

THE REVISED NEW TESTAMENT.

AT length this portion of the New Revision, which, as the revisers themselves inform us in their preface, occupied them for ten years and a half, has been given to the world, and the curiosity and anxiety of the public over the event is already a matter of the past. To us who call ourselves of the New Jerusalem, the interest, if not so vital and absorbing, is yet great. A new translation of the Scriptures is indeed for us no novelty, since we have been familiar with the idea both in the writings of Swedenborg and in our Liturgies and public discourses from the first. But the fact that an entire new translation of the Word is being at this moment agitated among us, and the possibility that the new version just published, and yet to be published, might obviate, in great measure at least, the necessity for such an undertaking on our part, has rendered the publication of the Revised New Testament a matter of special interest to ourselves, apart from that which we feel in common with all readers of the authorized version of the English Bible. The questions then naturally follow: "How does the new version answer the expectations of New-Church people? And are we prepared to adopt it for use in our churches and families in preference to the old, and as adequately supplying the want felt in this direction?" The present paper is intended

as a reply to these queries, but one for which the writer is, of course, alone responsible.

First, then, as to the subject of the translation: After a somewhat cursory reading of the Gospels and Revelation in the new book, it is the writer's opinion that the revised version is, on the whole, a decided improvement on the old one; and, were there nothing else to be considered, he would be of opinion that we could scarcely do better than adopt it as it stands. There are one or two points, however, in which he would be inclined to agree with the suggestions of the American revisers, as the substitution of modern for some of the archaic words and forms, such as *wist*, *wot*, *throughly*, and others, which it seemed scarcely necessary to retain in a version designed for popular use to-day. Again, there are occasional instances in which the only change is that of the order of the words in the sentence, where the old order was sufficiently correct. In one case, indeed, the old order was that of the Greek, and the American committee are right in wishing to restore it. I refer to LUKE xviii. 5. Again, the revisers have sometimes been less happy in supplying words in italics to complete the sense than the old translators (MATT. vi. 13; xv. 9; LUKE xv. 12). Lastly, there is *one* instance, at least, of *mis*translation, as even *we* must regard it, although it will probably afford us less offence than the Christian world at large, in MATT. xvi. 26, where *life*, in the new version, stands instead of *soul*, in the old.

Thus far the question of translation. A far more serious one confronts us in the alterations that have been made in the text of the New Testament. Conservative, even to a fault, as the revisers have been in the matter of translation, they have been *radical*, indeed, in this far weightier and more serious regard. Is not this verily "to strain out the gnat and swallow the camel"? Might we not truly apply to them, as compared with their predecessors, the words of the psalmist: "A man *was* famous according as he had lifted up axes upon *the thick trees*. But *now* they break down *the*

carved work thereof with axes and hammers"? And in writing thus, we do not mean to pass judgment upon them personally. Doubtless there are good men and even exalted Christians among them; nay, we are willing to believe that the great majority of those engaged in so important and sacred a work are of this character. But our meaning is, that the Christian Church is consummated and at its end; and that although those in it, and even its clergy and scholars, are not accountable for this fact, any more than we are, except in so far as they are consciously and knowingly perpetuating its false teachings and inculcating its evil practices, they yet suffer the consequences of the fact, and must continue to suffer them.

Being then in this evil case, and without the truth of the New Dispensation to guide them, how could they do otherwise than err, even with the best of motives and intentions; and with no better light than the scholarship and criticism (*destructive* for the greater part) in which they are skilled, how inevitably must they "handle the Word of God deceitfully," and lay profane, or at best unwitting hands on the ark of the covenant. And that such has been the result, no New Churchman who has any knowledge of their work needs to be informed. Not only have other readings been substituted on the authority of the most ancient manuscripts and versions, for those found in the authorized version in certain passages (as MATT. xix. 17; REV. xvii. 8; xxii. 14, 21, and others), but frequently whole verses or sentences, or parts of sentences, have been omitted entirely, on the ground that the best authorities do not admit them. Instances of these are, MARK. xi. 26; LUKE xvii. 36; ACTS viii. 37; JNO. v. 3, 4; REV. i. 11; MATT. xv. 8; xx. 22; LUKE xi. 2-4, and many others. And what appears to us to aggravate the offence is, that in many important instances these changes and omissions are made without a syllable of explanation, or even a note in the margin to show that any other reading had ever existed.

A most flagrant example of this kind in the eyes of New-

Church people is found in one of the instances given above (Rev. xxii. 14), where instead of the familiar words, "Blessed are they that do his commandments, that they may have right to the tree of life," we read: "Blessed are they that wash their robes," etc. There is, perhaps, no text in the whole New Testament which a New Churchman would less willingly resign than this. Standing as it does at the very conclusion of the description of the New Jerusalem, of the New Testament and of the whole Bible, it is, perhaps, the most solemn and impressive declaration which the Holy Scriptures contain of the "Doctrine of Life for the New Jerusalem," and the way of entrance into the Holy City, both in this world and in the other. When, therefore, we find this passage altered in this manner, and substituted by a reading infinitely inferior in force and beauty, and this without any indication that the other and received reading is found in many of the best authorities (as will be shown later), or that it is even worthy of any attention, must we not resent such a proceeding as an actual affront offered to the Lord's Word, and to all who revere and love it as holy and divinely inspired in every syllable?

But the question will here naturally and rightly be asked: Are there, then, no errors in the Word as we possess it, and have no corruptions or false readings crept into the text, in the course of its transmission through so many centuries? To this question we answer without any hesitation, Most certainly. There can be no doubt that there are errors and corruptions in the Greek text, as it exists in the received version. This fact has been, we think, most satisfactorily proved by Noble, in his articles on the subject in the *Intellectual Repository*, recently republished in England. We are, however, disposed to think that Mr. Noble exaggerates the matter somewhat, and is inclined to concede too much to the critics. So far as our personal investigation into the subject has gone, we are more and more impressed with the wonderful faithfulness of the received text, and the amazing evidences of the care and watchfulness of the Divine Providence over the

Word during so many centuries of religious revolution, and mental and moral darkness. At the same time we are distinctly led to infer from the New-Church teachings that there is a difference in this respect between the text of the New Testament and that of the Old; the Hebrew Scriptures having undoubtedly been preserved in greater correctness than the Greek. Yet with all allowance for this difference, we are persuaded that there are surprisingly few corruptions in the text of the *Word* of the New Testament, and that these are, by far the greater part of them, of no material importance, affecting only the tense of a verb, or the order of the words in the sentence, or perhaps nothing more than the spelling of a proper name.

Hence we find,— as we should expect to find, from the fact that the Lord never leaves himself or his Word without a witness even in the Consummated Church, — among the scholars of the present day, a few who take less exaggerated views on this question, and are more moderate in their demands for alterations in the text of the Word. Whether there were any of this class on the revising committees either of England or America, we cannot say; but it is very evident that if so, their counsels were wholly overruled in the work of revision. Among these men are to be named such scholars as Scrivener, Ellicott, McClellan, and Wordsworth. From the first of these critics we have the memorable sayings: "Irenæus and the African fathers, and the whole Western, with a portion of the Syrian, Church used far inferior manuscripts to those employed by Stunica, or Erasmus, or Stephens, thirteen centuries later, when moulding the 'Textus Receptus.'" "In the far more numerous cases where the most ancient documents are at variance with each other, the later or cursive copies are of much importance, as the surviving representatives of other codices, very probably as early, perhaps even earlier, than any now extant."* From the last mentioned we possess a text of the

* "Plain Introduction to the Criticism of the New Testament." A work of great research and labor, in defence of the principles here announced.

Greek Testament, based upon a most thorough investigation of manuscripts, versions, and citations, and embodying the results of all the best scholarship and New-Testament criticism of our day; of this work and its author we desire to speak at some little length.

Dr. Christopher Wordsworth, a prelate of the Church of England, is doubtless known to many readers of this magazine as a religious writer and commentator upon the Scriptures, who, in the face of much ridicule and obloquy on the part of his brother clergymen in the English Church, has consistently held on his course as an advocate of the now generally-abandoned doctrine, in Old-Church circles, of the plenary inspiration of the Holy Scriptures, and even of a *spiritual sense* in the sacred oracles. One or two quotations from his commentary on the Old Testament on these subjects, will serve to evince his sentiments to those who may not be acquainted with them:

"The Psalmist says, 'The heavens declare the glory of God; and the firmament showeth his handiwork;' and having surveyed the natural heavens, he proceeds to speak of the written Word of God: 'The law of the Lord is an undefiled law, converting the soul; the testimony of the Lord is sure, and giveth wisdom unto the simple.' And thus he teaches us to combine these two volumes together,— the volume of God's Works, and the volume of God's Word; and to illustrate the one by the other. Glorious indeed is the natural creation. Beautiful and fairly written, like some illuminated manuscript. But how much more glorious is the volume of God's Word! 'O Lord, thy Word endureth forever in heaven.' It is more comprehensive than the vault of the visible heavens bespangled with constellations. Its light will never wane. It reaches beyond the bounds of space; it overarches eternity."

"We enjoy many intellectual benefits which were not granted to any former generation. The study of ancient languages has been prosecuted with industry and success. Much has been effected by Biblical criticism for the elucidation of the sacred text. The researches of the historian, the chronologist, and the topographer have shed much light on the pages of Holy Scripture. But notwithstanding these advantages, yet it may well be doubted whether,

as far as the *spirit* and *inner meaning* of Holy Scripture is concerned, our expositions of the Old Testament have not greatly declined from the standard of primitive times. . . . The history of the Old Testament is treated by many in our own days as if it were a common history. The history of God's dealings with the patriarchs and with his chosen people, is often classed with the histories of Ancient Greece and Rome, and is read and interpreted as such. But wherever it is thus treated, its real meaning is lost; and it is degraded from its true position and dignity, and is exposed to the cavils of unbelief."

"If the history of the patriarchs, especially of the patriarch Jacob, is merely a common history, may not the question be fairly asked, What is that history to us? If Abraham is a mere Eastern sheikh or emir, what is Abraham to us? Why should we concern ourselves with him and his doings?"

Then does Dr. Wordsworth discourse on the subject of the Word of God and the spiritual sense, reminding us strongly of the way in which our own writers are accustomed to dilate on these themes. It is true his spiritual sense is not our spiritual sense, being rather that of the Fathers and early Christian writers, and answering rather to what Swedenborg terms the internal historical sense. But it is something in these days to meet with a commentator, and especially a bishop of the Church of England, who acknowledges a deeper meaning of any kind in the Word of God.

But what we have particularly to speak of, in connection with Dr. Wordsworth's name, in this article, is his edition of the Greek Text of the New Testament already referred to. This work is remarkable no less for its learning and scholarship, than for the conservative and moderate tone of its criticism and annotation of the text. We extract the following from the preface, to afford the reader an idea of the principles upon which the text of this edition is constructed: —

"There is scarcely any portion of the New Testament whose inspiration, genuineness, and veracity has not been recently impugned. Some Biblical critics would expunge this portion of the sacred canon, some would cancel that, till at last, if they were to

be indulged in their arbitrary caprices, Christendom would hardly be permitted to possess a fragment of the documents of Christianity."

"It has been already observed that the present age possesses special advantages in the collations recently made of the manuscripts of the New Testament. But it must not be forgotten that it is one thing to possess manuscripts and collations of them, and another thing to use them aright. Indeed it may sometimes happen that the very abundance of manuscripts, and consequently of various readings, may become an occasion of error; and so by a misuse of our advantages in this respect, the text of the New Testament may be depraved and corrupted, rather than emended and improved. There is reason to fear that this may be sometimes the case. Certain canons of criticism, as they are called, have been propounded by Griesbach and others as directions for the use of manuscripts of the New Testament. These canons contain true principles; but it may well be doubted whether some evils may not arise, and may not already have arisen, from an overstrained application of them.". . .

"It is doubtless true that special deference is due, on the ground of superior antiquity, to the uncial manuscripts of the New Testament. No one can question, in the abstract, the soundness of the principle propounded by Bentley, revived by Bengel, and recently applied by Lachemann. But the very application of the principle, without adequate restraints and corrections, has proved how dangerous a true principle of criticism may become, when applied beyond the proper limits of its applicability. . . . We do not know that some of the cursive manuscripts may not be transcripts of uncial manuscripts still more ancient than any we now possess; and, therefore, to adopt the readings which are found in two or three uncial manuscripts, to the exclusion of the testimony of the cursive manuscripts, may be to corrupt the text, while we profess to correct it."

As evidence of the judicious use which has been made in this work of the critical apparatus, we may state that out of twenty-two places examined in the gospels, where the received reading has been altogether rejected from the text in the revised version, in nineteen it is retained in this edition; and if *all* the places had been examined, the pro-

portion would doubtless be still larger. Of the three passages thus thrown out, one is MATT. vi. 13, at the end, or the ascription at the end of the Lord's Prayer. But the editor confesses to the greatest hesitation in rejecting it, in view of the weighty arguments advanced in its favor. Another is the old reading of MATT. xix. 17, for which that of the revised version, "Why askest thou me?" etc., is substituted, perhaps upon sufficient grounds, although, as Swedenborg has quoted this passage in its common form more than once, New Churchmen will, perhaps, feel a difficulty in adopting the change. The third instance is MARK i. 2, where the alteration of "in the Prophets" to "in Isaiah the Prophet" is probably correct.

Among the received readings retained, are the words "believe," and "with tears," in MARK ix. 23, 24; the whole of MATT. v. 44; xv. 8; xx. 22; LUKE xi. 2-4; JNO. v. 16. In the Apocalypse there has been a greater departure from the received text, owing, doubtless, to the fact that we have fewer manuscripts of this book, and there is consequently more uncertainty as to the text. But while such passages as chaps. i. 11; xvii. 8, at the end (though, we believe, in the form which approaches nearest to the received version, so strongly emphasized by Swedenborg, both in the A. R. and in the A. E.); xxii. 21, are conformed to the requirements of the new criticism, the Divine affirmation, "I know thy works," dropped out of two of the Epistles to the Churches, in chapter ii.,* are allowed to stand; while the reading, "Blessed are they that do his commandments," in chap. xxii. 14, is triumphantly preserved.†

*It is worthy of observation that the Codex Sinaiticus, believed by many to be the oldest that we have, omits these words in but *one* instance, that of the Epistle to the Church in PERGAMOS, v. 13.

† We append the substance of Dr. Wordsworth's note on this passage as a specimen of his manner of dealing with a text of this kind. This reading, he says, is found in B, and many cursives; in the Coptic, Syrian, and Arabic versions; and in Tertullian, Cyprian, and Andreas, among the fathers. He remarks further that it is the more difficult reading, and less likely to be substituted for the other, which is a more or less familiar form in this book; and adds that it was probably altered by some transcriber on account of its Pelagian tendency.

Such, then, is a brief account of this work, which we cannot but think is destined to occupy an important place in the opinion of future generations, and of scholars in the New Church. May it not, under Divine Providence, be designed to fill the position in respect to the text of the New Testament, which Van der Hooght's edition of the Hebrew text, with the Latin version of Schmidius accompanying it, filled in Swedenborg's works, written when the time had not yet come for an equally correct edition of the New Testament text to be produced? We are inclined to think, that when the necessity arises, as arise it must, for a New-Church version of the Word to be made, a better basis for such version cannot be found, so far as the New Testament is concerned, than Dr. Wordsworth's Greek text. May the Church in all her labors in this direction be ever kept under the guidance of the Divine Wisdom, and, in her work of translating and revising the Scriptures, be always mindful of our enlightened author's caution in the Spiritual Diary: —

"That the literal sense (of the Word) is to be carefully dealt with, because many who are innocent attach holiness to it and believe it."— S. D. n. 2694.

A CERTAIN COUNCIL DESCRIBED BY SWEDENBORG.

It is said in A. C., n., 4738, that the doctrine of the Lord's Divine Human was acknowledged by the Ancient Church, and also by the primitive Christian Church; "but after the papal chair grew up even to establishing dominion over all human souls, and exalted itself, as it is said of the King of Babel in Isa. xiv. 13, 14, then the Divine was derogated from the Lord's Human, or then a distinction was made between his Divine and his Human: how this was decreed in a certain council has also been revealed to me. There appeared to me certain (spirits) in front to the left at the plane of the sole of the foot, at some distance from me, who discoursed with each other, but I did not hear on what

subject. It was told me that they were some of those who were together in the council when it was decreed concerning the Lord's two natures, the Divine and Human. Presently it was also given to speak with them. They said that they who had the greatest influence in the council, and who prevailed over the rest in dignity and authority, came together, and on this occasion in an obscure chamber, and concluded that both a Divine and Human should be attributed to the Lord; principally on this account that otherwise the papal chair would not subsist. For if they had acknowledged the Lord to be one with the Father, as he himself says, it could not have been that any vicar of his should be acknowledged on earth; for at that time there existed schisms, whereby the papal power might have been brought to decay and been dissipated, unless they had so distinguished; to corroborate that, they sought confirming things from the Word, and persuaded the rest. They added that so they could have dominion in heaven and in earth, because they had from the Word, that to the Lord was given all power in the heavens and in the earths, which could not be attributed to any vicar, if the human was also acknowledged to be Divine; for they knew that no one was allowed to make himself equal to God, and that the Divine had that power of itself; but not the human, unless it was given to it, as also afterwards to Peter. They said that the schismatics at that time were men of much discernment and ingenuity, whom they were thus able to keep quiet; and that hereby, also, the papal power was confirmed. From thence it is evident that this (distinction) was invented only for the sake of dominion; and that on this account they were not willing to know that the power given to the Lord's Human in the heavens and in the earths, makes it manifest that it also was Divine; and that by Peter, to whom the keys of the heavens were given by the Lord, is not meant Peter, but the faith of charity, which, as being from the Lord alone, is the power of the Lord alone."

There are three points in this description which may enable us to discover what council this was, and when it

was assembled: first, the doctrine of two distinct natures, Divine and Human, in the Lord, was prominently set forth in it; secondly, that underneath this doctrinal teaching the aim and tendency was to establish the supremacy of the papal chair; thirdly, that the schismatics and heretics of that period were "men of much discernment and ingenuity," and disposed to resist this supremacy.

All of these are found in the history of the Fourth General Council (A. D. 451). After the condemnation of Nestorius, Flavian, the Archbishop of Constantinople, held a council (448), in which the doctrine of Eutyches, that there was but *one* nature in Christ, was condemned as an opposite error. The Council of Ephesus, in 449, which was so violent and merciless that it was called a "band of robbers," approved the teachings of Eutyches, and treated Flavian with great cruelty. Before he died, however, he appealed to Leo the First, Bishop of Rome, who at last succeeded in inducing the Emperor to call a general council to meet at Nicæa. On account of the irruption of the Huns into Illyricum, it was thought unwise for the Emperor Marcian to go far from Constantinople, and the council was finally assembled at Chalcedon.

This Council of Chalcedon condemned both the Nestorian heresy and the followers of Eutyches,—those "heretics and babblers," as they are called in the "Definition of Faith of Chalcedon," "who conceive that the nature of the flesh and the Godhead is all one." The council declares as true doctrine that the Lord Jesus Christ is "consubstantial with the Father as touching the Godhead, and consubstantial with us as touching his manhood, being in all things like us, except sin." Also that he was "acknowledged to be in two natures, without confusion, change, division, separation, the distinction of natures being by no means destroyed by their union, but rather the distinction of each nature being preserved, and concurring in one person and existence." *

* The "Index Canonum," "Definitions of Faith, Canons, etc.," translated by Rev. William Hammond, of Oxford, is used for reference in this essay.

This definition of faith, with its metaphysical distinctions and repetition of phrases, carries us back into the controversial atmosphere of the Greek Church; but the encyclical letter of Leo the Great to Flavian on the same doctrine, which is quoted in support of the action of the council, is very modern and clear in its language. He says of the *two* natures in Christ: "The birth of the flesh is the manifestation of the *human* nature, the bringing forth of a Virgin is the evidence of *Divine* power. The infancy of the little child is shown by the humbleness of the cradle; the greatness of the Most High is declared by the voice of angels. He whom the impious Herod seeks to kill is like the beginnings of man; but he whom the Magi rejoice suppliantly to adore is Lord of all." "To him, whom as man the craft of the devil tempts, to him as God the services of angels minister. To hunger, to thirst, to be weary, to sleep, is plainly human; but to feed five thousand men with five loaves, to give to the Samaritan woman the living water of which whosoever drinketh shall never thirst, to walk upon the surface of the sea and allay the swelling of the waves by the rebuking the tempest, is without doubt Divine." Leo also speaks of the contrast between our Lord's weeping for Lazarus, and by a word raising him from the dead; submitting his human nature to death on the cross, and from his Divinity promising Paradise to the penitent; saying in his humiliation, "My Father is greater than I," and in his exaltation, "I and my Father are one."

This letter, as Swedenborg says of the Athanasian Creed, contains truth, "*if rightly understood*"; but Leo did not understand by the Divine, the Father, only another Divine nature "consubstantial with the Father"; nor by his Human the Divine Humanity, which alone is perfect man; but, rather, the human nature inherited from Mary, "like unto us" in its limitations and liability to temptations, which was afterwards completely dissipated by his glorification. We see, from the whole style of this letter, the appropriateness of Swedenborg's statement, that to corroborate their doc-

trine "they sought confirming things from the Word," for the whole argument is based upon passages from the Scripture.

Leo the Great possessed immense ambition, and strove "vigorously and successfully," says Mosheim, for papal supremacy. Those whom Swedenborg describes as having "greatest influence in the council," and "prevailing over the rest in dignity and authority," were the Roman legates, "who presided in this council at the Emperor's desire." The council spoke of Leo, in quoting his letter, "as the President of the greater and older Rome, the most blessed and Holy Archbishop Leo"; they also decided "that the *Primacy* and chief honor should by all means be preserved, according to the old canons, to the Archbishop of old Rome"; but, in spite of the hot opposition of the Roman legates, who desired not only papal primacy, but papal supremacy, they passed Canon XXVIII., which granted the Bishop of Constantinople, or new Rome, *equal privileges*, and a rank next to that of the Roman archbishop. The Roman legate, Lucentius, protested against this equality of privilege as a wrong to the Bishop of Rome, for whom he boldly claimed that he was "chief bishop of the whole Church." Leo himself wrote afterwards to the Emperor, the Bishop of Constantinople, and others, approving the doctrine, but strongly condemning that canon of the council which admitted any equality with himself.

Neander says that though ancient usage "did not permit a Roman bishop to be present at a foreign general council, as if this was beneath the dignity of a bishop of Rome, yet he (Leo) deemed himself warranted to exercise the presidency there (in the Council of Chalcedon), through his delegates," and that "they often conducted in the council in such a manner as that they seemed to arrogate to themselves, in the name of the Roman bishop, a certain supreme judicial authority, although at the same time the patriarch Anatolius of Constantinople considered himself the president of the synod." He adds that there was great diffi-

culty in uniting the council "by means of a common symbol of faith," as it encountered a determined resistance, "because, doubtless, they saw there the *motives of policy*." A large part of the church opposed still the supreme dominion of the Roman bishop, and it was partly to gain from him a recognition of the rank conceded to the patriarch that they yielded to him a far more important authority in spiritual things, and granted his encyclical letter, "The Validity of a Creed." In order to do this, they appointed a committee which "should hold their meetings and deliberations under the presidency of the Roman delegates, as well as of the patriarch." The bishops accepted Leo's letter, and it was agreed to receive in the creed that article contained in it. "After this proposal had been generally received, they held, with the select committee, a *secret meeting, in which the new symbol of faith was drawn up accordingly*. In this it was defined that the one Christ, Son, Lord, Only-begotten, should be recognized in two natures, so that all confusion, change, and division of the two natures is excluded. No one should be allowed to profess any other creed than this, to teach, *or to think otherwise*." (pp. 521, 522.) The italics in the last clause are Neander's, and it well expresses the attempt to hold dominion over men's souls.

Elsewhere, Neander mentions that Innocent, as early as A. D. 417, had claimed that the Roman Church was "the original and undisturbed source" of Christianity in the world, and that other churches should "learn from this church what they had to ordain, whom they had to pronounce innocent, and whom to reject." (p. 170.) He also says that "it is impossible to doubt what the popes, even as early as the fifth century, believed themselves to be, or would fain be, in relation to the rest of the church, after listening to the language they themselves hold," and again, that "the idea of an external church theocracy, under one sovereign head, was already present in the minds of the Roman bishops," and "the germs of its realization already existing in the Western churches."

It is plain to any one who studies the church history of this age, that the doctrinal controversies were on the surface, indeed, but the deadly undertow was the struggle for self-aggrandizement and rule on the part of the Roman Church, and this is most accurately described by Swedenborg in this account of "a certain council."

THE RELATION OF GREEK TO MODERN LIFE.

The connection between the life and thought of Ancient Greece and that of our own day is most intimate. Greek literature and Greek art were the moving forces in the Renaissance, and the continuous development of modern life which has resulted from that great awakening has been promoted, and in large measure controlled, by the same influence.

We may then regard ourselves as being in many ways the descendants of the Greeks. As their descendants, in what have we advanced beyond them? Have we advanced? Or did man, in those dark ages which followed the fall of the Roman Empire, sink so low in ignorance and misery that we have not yet regained the noble elevation of the Greek? In some ways it would seem so. Yet on a closer view it will appear that the essential distinction between Greek culture and our own is rather like that between youth and manhood. The period of youth is, perhaps, most clearly distinguished from childhood by the development of the rational faculties and the love of reasoning; and from manhood by the application of those faculties to the mere external things of life, instead of to the deeper, underlying, spiritual principles. That these qualities of youth are characteristic of the Greeks, we may see from their religion and personal character.

Their religion in the early days of Homer was essentially childlike. They looked out upon the forces of nature and

saw in them actual, human personalities. They worshipped images, not because they thought the image was the god it represented, any more than a child thinks its doll is a living playmate, but because, like children, they required a tangible, natural object upon which to fasten their thoughts. Of the same character had been the religions of the other nations of the world's childhood. But in the progress of the Greeks, the race passes into youth. In the Greeks, man's rational powers were first developed. Casting aside all superstitious fear, and boldly questioning all things in the light of reason, the Greek approached his god with a full consciousness of his own power and respect for his own dignity. "Man is the measure of the universe" was the famous saying of Protagoras. And what can more perfectly express that youthful self-sufficiency, that supreme reliance on one's own intelligence, so characteristic of the new and rapid development in early youth of powers hitherto untried, full of health and vigor, but not yet possessed of that higher and yet humbler wisdom of maturer life, which recognizes that strength is not self-derived, but given from above?

Such was the attitude of that group of acute and sceptical philosophers of the age of Pericles. But in the boldness of their speculations they had gone far beyond the mass of the people. The great majority of the Greek race never lost their reverence for the gods of their fathers, or their superstitious faith in the oracles. But their religion, as contrasted with Christianity, was essentially external. They praised the gods for the natural favors they received, rather than for spiritual blessings; and their idea of Providence, as we see it in the Œdipus and the Orestes, was of a hard, inexorable fate whose decrees must inevitably overtake man's feeble efforts to escape his doom,—a striking contrast to the spiritual Christian conception of a tender, friendly care, which turns the heart of man to good and holds in check its evil. Moreover, their religion consisted largely of processions, of feasts and dancing, of theatrical representations, and trials of bodily strength, all of which are purely

sensual pleasures. In this there is nothing wrong; it is well to serve God with gladness and rejoicing, but to express this in mere pleasures of the body is but an external conception of worship. The Christian ideal, while it does not despise these pleasures, does make them subordinate. It is internal, spiritual, nobler, more worthy of manhood.

In the personal character of the Greeks we find that the qualities which they themselves prized most highly were the pleasant external ones of agreeable conversation, polite manners, and perfection of bodily form. To be healthy, says Simonides, is the greatest boon of life; a sentiment which marks their exuberance of youthful enjoyment in the beauty and pleasantness of the world. And, again, their natural disposition to argue on every question which fell in their way is another well-marked characteristic of youth.

A further peculiarity of the Greek is the narrowness of his moral relations. As affecting his conduct toward his family, his friends, his dependents, he felt their force, but he was never influenced by those larger social motives which embrace mankind as their object. He called the outside world barbarian, and as such despised it. He was, therefore, never able to enter intelligently into the states of others, and to work with and for them, which is as marked a characteristic of the modern world as it is of mature life in contrast with youth.

In such ways the Greek shows the really youthful character of his religion and moral nature. And now for ourselves. I have spoken of us in contrast with the Greeks as *men*. But are we really so? Have we reached the full maturity of manhood? The world has moved on, indeed. The Grecian glories which marked its youth have passed away; but many of its youthful qualities still remain. Its youthful pride in its powers of reason still continues; fearless and unrestrained, like the philosophers of the age of Pericles, we use our reason for the mere pleasure in its exercise. We use it to persuade ourselves that wrong is right, that that is false which our better nature tells us is true; we think our-

selves all-sufficient and all-powerful. We have thus lost the innocence of infancy, we have not yet gained the wise and humble innocence of manhood. Not yet,— but the time will surely come. If, in the past, man has advanced from infancy to childhood, from childhood to youth, with its development of the first reasoning powers, vigorous and keen, but employed to confirm only external and natural conceptions,— if from this, too, he has passed on,—we may be sure that the progress will continue, and that that progress is toward a manhood of maturer and more permanent excellence, more comprehensive intelligence, more interior perception. And as the grace and keenness of youth are succeeded by the strength of manhood, so, if the beauties of that brilliant childhood which we have inherited have decayed, yet in the future their place will be supplied by nobler, broader, more enduring perfections.

"WHERE IT LISTETH."

A STORM-WIND blows! whose blinding fury
  Lifts giant waves on high,
While shuddering ships, with riches laden,
  Go down beneath the sky;
And faint through falls of the wind's wild wailing
  Come cries from a desert shore,
For treasure sunk beneath sobbing billows,
  And lost in the world's "nevermore."

A sad wind wails! and the long grass quivers
  Above earth's little mounds,
O'erstrewn by dead leaves downward drifting,
  With faint, funereal sounds:
Through all the earth this moaning reacheth,
  Around the homestead eaves,
The lion's cave, the lily's calyx, —
  To all it clings and cleaves.

A soft wind stirs! we know not whither,
But fresh as that which blows
From sun-tipped height to height, and beareth
The breath of an Alpine rose;
So free, the spirit lightly listeth
To go on ways untrod—
So glad, from infinite taking and giving,
Is he that is born of God.

MILO G. WILLIAMS.*

The story of a human life is always interesting. Be it never so short, be it never so humble, could we know it all, it is a drama surpassing all the creations of the imagination, because it is real. When the life is long and useful, it becomes a profitable study. Biography may well be defined as the unit of history; for he who influences for good or evil (as who does not?) the men of his day and generation, is himself an integer in the progress or the retrogression of his race. His deeds, his character, the internal motives, or the external influences which bore upon him through life, become legitimate objects of examination, and the lessons to be drawn therefrom, the common property of mankind.

The causes which influence human lives, and which mould the characters of men, are naturally divided into two classes: those which come from without and those which come from within. In the former class are included what are commonly called the accidents of birth and education, the influence of the community or the age in which the life is lived, and in general all those dispensations of the Divine Providence over which man has no control. In passing judgment upon the life, these causes should be carefully distinguished from those of the second class over which, humanly speaking, the man has control by virtue of his being a free agent. These are

* A paper read at the quarterly meeting of the Urbana Society of the New Church, held April 27th, 1881.

the motives which guide the conduct, the manner of acting in cases of doubtful emergency, and the choice of objects to be pursued through life.

About a year ago there closed among us an earthly life which was long and useful, the lessons afforded by which we have unusual opportunities for reading. Our late brother, Milo G. Williams, has left in the hands of his family a brief autobiography penned during the repose and retirement of his later years, in which, from the standpoint of old age, he has traced those passages of his own career, which he deemed would be useful for others to know.

The modest narrative contains much valuable historical information concerning both church and state, which will doubtless, at some future day, be utilized, but which it is not proposed here to reproduce. The object of the present paper, as appropriate to the present occasion, is to cull from the narrative such portions as seem to exhibit those causes which made our deceased brother what he was as a church-member; in other words, which built up his religious life. In enumerating these causes an effort will be made to classify them in the manner above mentioned, and to draw some useful lessons from the same; and this is doubtless what our departed friend would have desired.

Milo G. Williams was the fourth child of Jacob and Eunice Williams, and was born in Cincinnati, April 10th, 1804. His infancy, his youth, and his early manhood were all passed in or near the "Queen City" of the West, whose infancy and whose youth were nearly contemporary with his own. As intimated above, the narrative which he has left contains much interesting historical matter concerning his native place, which, consistently with our plan, we must here omit. The first passage which seems to meet our purpose comes early in the volume, and furnishes a good sample of the simple yet graphic style of the whole. He writes:

"The remark is often made that the influence of grandmothers upon the young is not good. My memories of the teachings and influence of my grandmother do not confirm the remark, but rather

the opposite. The slender form of an aged lady, of medium height, her silvered hair concealed beneath a neat but plain cap, and dressed in homespun, according to the fashion of the day, often rises before me, taking me back to my early days."

This excellent lady, during the latter years of her life, occupied her own apartments near to his father's house. Mr. Williams continues:

"In my fourth year she took me from the family flock to become her companion and errand-boy. To this I seemed to have no objection, and I continued under her roof and immediate care till my tenth year; and her kindness and patience and many good lessons can never be forgotten. To her I am indebted for many valuable precepts relating to life's duties. She often told me that she hoped I would become a minister, and her wish was to see me in the pulpit. . . . She was a regular attendant at the Presbyterian Church, and when she went I was with her and sat at her side. I shall not undertake to decide the question whether or not she spoiled me by indulgence or unwise instruction, but I am quite sure that I have no recollection of any of her lessons which my judgment does not now cordially approve."

"The Presbyterian Church was on the southeast corner of the block fronting on Main Street. It was a frame structure, plain and unassuming. In it I heard my first sermon from Dr. Joshua L. Wilson; and it was my fortune to be a regular attendant upon his preaching till my tenth year, when the family went to the country to reside. I remember the long circular flight of steps leading up to the box-pulpit, on a level with the side galleries, and above the pulpit the 'sounding-board,' a peculiar structure which had come down from earlier days. The pews were contrived, one might easily imagine, for the express purpose of reminding the occupants that they were miserable sinners, and needed something to keep that idea ever before them, besides the doctrines of election, predestination, and total depravity. The high perpendicular back, with a cap-piece projecting forward an inch or more, was admirably fitted to hurt the backs of adults, and the heads of little boys and girls. But for the minister I always had the highest esteem. My more mature judgment led me to receive as true another system of religion than that which he taught, yet I regarded him as an earnest and conscientious man and minister,

always anxious to do right, and never willing to compromise any principle of faith to the progress of religious doctrines."

Such were the religious influences by which the childhood of our friend was surrounded. It is not improbable that the affectionate care of that good Presbyterian grandmother had much to do in shaping the bent of his after career. The doctrines of the Presbyterian "Confession of Faith" are, perhaps, more at variance with those newly revealed by the Lord from heaven than those of any of the so-called orthodox denominations; yet that church has produced and still produces many excellent and pious people, perhaps a larger percentage of its members being such than of any other. There must be some adequate cause for this, into which it is interesting and profitable to inquire. The present writer would be inclined to mention two features of the policy of the Presbyterian Church, which seem to him very valuable and quite adequate to the production of such excellent results: these are, *their exceeding reverence for the letter of the Divine Word*, and *their strict observance of the Sabbath-day*. Some have thought that, like the Jews of old, they have carried the latter too far; but if they have erred here, it is an error in a safe direction; for it may be confidently asserted that without some marked observance of the Sabbath — something to make it essentially different from the other days of the week — the church cannot be kept alive in man, and all interest on his part in spiritual matters will perish. The rising New Church can learn some valuable lessons from the Presbyterians.

The next passage which we quote is as follows: —

"Some time during my fourteenth summer, while assisting in taking up the foundation logs of an old fence, I was so unfortunate as to strain the capsular ligaments of my left shoulder; inflammation followed, and for seven years I was most of the time under medical treatment. For two years I could not raise my arm from my side.". . . "This event changed all my plans for the future."

We here recognize, on the part of the Divine Providence,

one of those permissions of apparent misfortunes so common in human lives, and so difficult to recognize at the time as blessings in disguise. But for this occurrence Mr. Williams would, probably, not have adopted the profession of a teacher, but have become an active business man of the world, for success in which he possessed many qualities both of will and intellect. But for it he might have lost interest in religious matters, and might never have been a New Churchman at all. The oft recurrence of similar experiences on the part of others should induce those laboring under seeming misfortune to "take courage," if they cannot yet "thank God" for it.

In the summer following this accident young Williams was sent to Dr. Wing's school in Cincinnati, "more as a pastime," he says, "than anything else," where, however, he made such good use of his advantages, that at the end of two years, namely, just as he had attained the age of sixteen, he was installed as teacher in a neighborhood school. This was his first entrance upon a use which he continued to perform for nearly fifty years. The occupation of a teacher, perhaps, affords less opportunity for acquiring wealth or attaining distinction than any of the so-called learned professions. Yet it has its compensating advantages. It is purely an intellectual pursuit, and affords the means of leading the "intellectual life," leaving, as it does, free for that purpose, some hours of each day, generally a day in each week, and always some months in each year. This is more than can be said of most other employments. Again, it brings one in contact with the innocence and ingenuousness of the young, in marked contrast with the associations ordinarily formed with the outside world. Above all, it is a profession affording the largest opportunities of doing good in dispensing the riches of the mind, the largest and noblest charity in which man can engage, and one which, unless prostituted from its high purpose, cannot fail to react upon the giver in manifold blessings.

Twice was Mr. Williams tempted to turn to other pur-

suits, as we will allow him to relate in his own words. Soon after the cure of his arm, which did not take place till his twenty-first or twenty-second year, came the first occasion. He writes: —

"The important question, 'What business can I engage in best for myself and others?' was giving me some anxiety. Various employments were thought of and talked over with my relatives; but none seemed satisfactory in all particulars. While this question was under consideration, my father was induced to take a small stock of dry-goods, to secure himself against a doubtful debt. A store-room was rented, the goods were put on the shelves, and I was placed in charge as salesman. A few weeks' experience satisfied me that I was not in my place. To become a successful salesman, I must be either a better or a worse man. It required a better man to hear the remarks, criticisms, and doubts of veracity, of customers, with patience, and without reply; and a worse man would be willing to submit to anything, even the grossest misrepresentation, for the sake of success in getting money. After a day of trial, I decided to surrender and retire. I delivered the key to my father, telling him that the customs of the retailing of dry goods were so revolting to my notions of what was right, that I could not under any circumstances continue in the business. The goods were sold and the establishment closed."

Mr. Williams now opened a school in the city, which, though small at first, rapidly increased. He writes: —

"My school continued to prosper, and I began to consider myself as established in a profession; yet some of my family had a wish that I should become a lawyer. This was urged so zealously by my brother, who was in partnership with a leading lawyer of the Cincinnati bar, that I was induced to enter their office as a student, under the arrangement that I was to read and do office work when not employed in the duties of my school. I was not willing to abandon the school, for I was not sure that I should like the law as a profession. I began to study, however, in earnest; and as I read, I became more and more interested in law as a science. But just before I was prepared for examination and admission to the Bar, I had doubts about the practice. By mingling with lawyers and visiting the courts when in session,

the ugly side of the practice came out in its dark colors and disgusting features. Law and Pedagogics were placed in the scales; the latter went down and the law went up. The idea that my daily bread must be obtained among the contentions of men was not pleasant; the law-books were closed, and I did not apply for an examination. And now, after the lapse of half a century, I can express my entire satisfaction with my decision. A different decision might have led to greater prosperity in temporal matters, yet I am quite sure that I could not have been better off in better things."

There are not many young men who would thus retire at the threshold of a lucrative profession from similar motives, namely, that they might be "better off in better things"; yet such decisions often involve the happiness or the misery of a lifetime, and perhaps the fate of the immortal soul. They belong to the domain of causes over which man himself has control, and they are crises in which his destiny is in his own hands.

Mr. Williams returned with renewed zest to the profession of his choice. He describes at some length his methods of teaching and discipline, and the pains he took to perfect both; freely acknowledging his errors where he believed such to have been committed, and giving much valuable advice in regard to the management of the young. One of his cardinal points was to gain the confidence and affection of his pupils, in which he seems to have succeeded in an unusual degree, as is too well known in the communities where he taught to need the evidence of his own biography in a sentence like the following:—

"Once in a while I meet with some of my old pupils, now gray-headed men; and we have many a hearty laugh over some of the incidents of their early school-day life."

We will now hear Mr. Williams' account of a most important event in his life, and one most nearly connected with our present purpose:—

"In the summer of 1822, when on my way to church (the Rev. D. Root's, Second Presbyterian), I met a young friend, who also

was on his way to church (the New Church, Swedenborgian). After comparing notes as to our preferences, we agreed to go in company; first he was to go with me, and the next Sunday I was to go with him. The New-Church temple was situated on Longworth Street, North side, about midway between Race and Elm Streets. It was a small frame building, and capable of seating about one hundred persons. Here I heard my first New-Church sermon. The minister was the venerable father, Adam Hurdus. I can never forget the impression made on my mind when I first saw and heard Mr. Hurdus in the pulpit. His venerable appearance, and his extreme simplicity of manner, yet earnestness, were very striking. He seemed to have no purpose in view but to make himself understood by the congregation. The explanations which he gave were new to me; they opened new trains of thought, wonderfully different from what I had been accustomed to hear from the orthodox pulpits; and I was so much interested that, instead of going to my usual Sunday seat, I went to the Temple. I now got some idea of the science of correspondences: the doctrine that there was a spiritual sense in the words of the Bible was a new revelation; and my interest was so much increased, that I concluded that I would continue to attend the Temple till I could understand more definitely this new system of theology."

Mr. Williams was now, be it remembered, only eighteen years of age. Did time allow, it would be interesting to follow the narrative which he gives of his early experiences, illustrating the opposition, almost persecution, which he encountered, as well as that which the infant New Church in Cincinnati also endured. Suffice it to say that he earnestly and boldly entered upon the study of the doctrines, and in 1825 was instrumental in founding the "Theosophic Society," an association limited to twelve members, whose object was to study the theological writings of Swedenborg. The society met weekly.

"During my active membership," he says, "a period of eight years, there were only two or three failures in the regular meetings, and there were very seldom any absent members. To this society, under the Divine Providence, I feel myself indebted for a greatly-increased conviction of the truth of the doctrines of the New Jerusalem."

Again he writes: —

"I have no means of knowing precisely when I was admitted to membership in the First New Jerusalem Society of Cincinnati, but the records show that I was secretary of the meeting held Nov. 1st, 1825. Rev. Adam Hurdus was the minister. A knowledge of the doctrines now became an object of the highest importance, and for several years they formed a part of my regular daily reading and study; and the whole of the theological writings of Swedenborg were thus read in course."

It is a noticeable fact that at this time our friend seemed strongly impressed with the importance of *association with others* in the matter of acquiring a knowledge of the doctrines. In addition to the Theosophic Society above mentioned, he was a member of the "Philalethic Society, a small circle of young ladies and gentlemen," who met Sunday afternoons for reading and studying the doctrines; and also of a "Mutual Improvement Body, having for its object the writing and delivery of New-Church discourses," which afterwards were subject to criticism by the members (limited to four), both as to substance and manner of delivery.

In 1832 Mr. Williams opened a Sunday-School in the New-Church Temple at Cincinnati, entirely under his own auspices and direction. Strange to say, a majority of the members of the society objected at first to the doctrinal instruction of the young, on the ground that it would interfere with their freedom. Yet the use of the Temple was granted to Mr. Williams for the trial of his experiment; and so satisfactory was the result, and so much delighted were the children with his methods and instruction, that after a few months the school was taken under the patronage of the society.

Mr. Williams was secretary of the first meeting of the "Western Convention of the New Church," held in Cincinnati, Oct. 12th, 1832. This body afterwards became the "Ohio Association," and with it he held some official connection, and engaged actively in its uses until a few years

before his death. He delivered the opening sermon at the third meeting (having been licensed to preach a short time before), and was president of that body from 1838 to 1845. Under the same license he preached for the New-Church Society in Dayton, while he resided there, which he relates as follows: —

"At the request of the society (at Dayton) and on the application of New-Church friends in Cincinnati, I was admitted to the first degree of the ministry; the license was signed by Rev. Adam Hurdus, an ordaining minister, and Rev. R. De Charms, a teaching minister, June, 1834. The powers granted were to continue during good behavior.". . . "There appeared to be a necessity for my acceptance of the license to preach while I was residing at Dayton; but as I was very conscious that I was not qualified for the ministry, or that the position was not suited to my tastes, and that I could be more useful in the profession I had chosen, I therefore asked the proper authorities to drop my name from the published lists of the church."

During the performance of these various church uses, which are described with great method and care, Mr. Williams was constantly employed in his profession as a teacher, removing by invitation several times to other places than Cincinnati, to Dayton, to Springfield, and a second time to Dayton, where he remained till his final removal to Urbana in 1850. It is a fact worthy of note that, during all these years, when he was taking an active and prominent part in the cause of the New Church, then much more unpopular even than it is at present, the patronage of his various educational enterprises did not seem to be at all affected by it. His schools were full, and his services always in demand in spite of unpopular religious opinions, which would not have been but for the high estimation in which he was held by the various communities in which he lived.

It is also proper to mention that during these years Mr. Williams was actively associated with others in the foundation of several institutions of public use and even national reputation; such as the "Cincinnati Observatory," the

"Cincinnati Society for the Diffusion of Useful Knowledge," the "Cincinnati Mechanics' Institute," the "Dayton Public Library," etc. He also, at several times, delivered public lectures on educational and scientific subjects.

It would be inconsistent, with the purpose before us, to give a detailed account of Mr. Williams' connection with Urbana University. His long residence here, and the important work which he performed, are too well known to this company to need recapitulation, did even time allow. One or two extracts from this portion of his narrative will, however, serve to throw light upon his character, and the motives which guided him.

"The proposition was submitted to me that I should close the Dayton Academy, go to Urbana, and devote myself to the founding and putting into operation the institution contemplated in the proposition of Mr. James; and the intimation was pressed upon me that success was doubtful unless I was on the ground to carry it forward. This raised a difficult question. My situation and duties in Dayton were pleasant and satisfactory, and I had no wish for a change; but now, duty to the church was placed in the scales against comparatively light work and a fair income. With the change my work would be increased, responsibilities would be greater, and compensation less; to say nothing of my doubts as to my fitness for the duties which were to be discharged. Troublesome as it was, it had to be answered; and after placing in the scales every circumstance which had any bearing on the question, after considering possibilities and probabilities, duties of higher and lower degrees, social and religious relations, and pecuniary gains and losses, the decision was in favor of going to Urbana."

Again he writes: —

"It may not be out of place here, or in bad taste, for me to say that the presidency (of Urbana University) had been offered to me and I declined. I was satisfied that the success of so important a trust required an amount of knowledge and literary attainments to which I laid no claim; the place needed a man of greater pretensions as well as higher qualifications. My experience had already shown me that in some matters pertaining to collegiate

education I was not prepared to advise or direct; and I was not willing to assume the responsibility in cases where the opinions and judgment of others must be adopted and sustained as my own. There cannot be satisfaction in the working of a Faculty where the head of it is not capable of deciding intelligently all questions coming before it. . . . As a temporary arrangement, and until a president could be appointed, the office of 'Dean' was created, the government was declared to be patriarchal, and was to be administered chiefly by the Dean. I was elected Dean, and charged specially with the general government of the college."

Mr. Williams, like all strong characters, had a decided self-appreciation, but this was attempered by so honest an acknowledgment of his own deficiencies, where he felt those to exist, that few men could be more inflexibly modest than he.

Perhaps these quotations from our deceased brother's manuscript have, in some degree, set forth the dealings of Providence with him as well as those principles and motives by which he tried to act. The chief of these seems to have been a desire to render himself as useful as possible in his day and generation, especially in imparting to others the truths of the Lord's New Dispensation, of which he became possessed in early life. As a result, his life was both a happy and a successful one, viewed even from a natural standpoint.

We all know how he passed away, with what calmness and resignation, nay expectancy, he awaited the change of worlds; how methodically all his affairs were arranged; above all, how uniformly cheerful and companionable he was to the last, apparently making it a duty to appear so, at times when he must have felt far otherwise. This trait in him was conspicuous to one who had the privilege of knowing him only in his later years. We close with the following "thoughts on Prayer," quoted from the last page but one of the manuscript volume, and dated Nov. 13, 1879 * : —

* Mr. Williams died April 19th, 1880, having for some months been nearly helpless from paralysis.

"Prayer is communion with God. It is the expression of our orderly wishes to him who is always ready and willing to grant us that which will contribute to our eternal happiness. But prayer does not change God; it does not change the laws by which he does us good. He is love, and his love undergoes no change; it cannot be one thing to-day, and another to-morrow. His love is universal; it is over all his works; he makes the sun to shine on both the just and the unjust. The change is in man; and man's love changes. Before man can ask for the blessings of the Lord he must be sincere with himself, and know certainly that he needs what he asks. He needs to acknowledge his weakness; that of his own power he can do nothing; that all he has and all he needs are gifts of him who can and will give to those who ask."

THE POMEGRANATE.

The pomegranate is "a fruit-bearing tree, or rather shrub, of the myrtle family, which is cultivated through all the warmer parts of the Old World, from Northern India through Persia, and in all the countries bordering on the Mediterranean. It is indigenous in North Africa and Southern France, and flourishes in Bermuda and many of the West Indian islands. It is evergreen, and forms rather a collection of small stems . . . than a single tree, nor does it often exceed eight or ten feet in height. The leaves are lanceolate, glossy, and small, of a very delicate greenish-red color. . . . The bell-shaped blossom is extremely beautiful and conspicuous, varying from scarlet to a deep orange-red, and the fruit, when ripe, is of a bright red color, as large as an orange, and crowned with its calyx, which adds much to its grace of form. . . . It continues to throw out a succession of blossom from March to June. . . . There are two sorts cultivated in orchards, the sweet and the sour, contrasting in taste like the orange and lemon, though the appearance of the fruit is precisely similar. The Romans, who introduced the tree from Carthage, gave it the name of *Punicum malum*, the Carthagenian apple; and our name pomegran-

ate is derived from the Latin 'grained-apple,' from the striking appearance of the bright pink pips, packed in compartments separated by a white membrane, shining like rubies, and beautifully arranged. . . .

"The bark and the rind of the fruit are powerful astringents, and are used medicinally in the East; but are chiefly valuable as tannin. The rind of the wild pomegranate is still carefully collected in Morocco and the Sahara, and is used exclusively for the preparation of the finest sort of morocco leather, giving it a dull red color." (Tristram, Nat. Hist. of the Bible.)

The pomegranate, from the abundance of its seeds, was regarded in ancient times as an emblem of fruitfulness. The tree upon which it grows is of a humbler kind than any which have so far been mentioned, being scarcely more than a flowering shrub. We should, therefore, look for its correspondence rather among the good things of natural life and knowledge than among those of interior perception. The idea of fruitfulness probably is correct; and the kind of fruitfulness we can learn with some definiteness from the use made of the pomegranate in the furniture of the sacred Tabernacle.

Moses was commanded to cause a robe to be made for Aaron in his ministry before the Lord; and it was said,—"Upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about; a golden bell and a pomegranate upon the hem of the robe round about. And it shall be upon Aaron to minister; and his sound shall be heard when he goeth in unto the holy place before Jehovah, and when he cometh out, that he die not." (Ex. xxviii. 33–35.)

By the garments of Aaron, who represents the ministry of Divine things from the Lord among men, is meant the Divine Truth in the Lord's Word and teachings from it. The hem of this garment is the principles of good life and right morality in which all Divine teachings terminate, and

by which they are held firmly together. The pomegranates depending from this hem in colors of truth and love and charity, are representatives of the beautiful life springing from these Christian principles; and the golden bells are teachings of the presence of the Lord, with worship from love for him,—the acknowledgment that the good life is from the Lord. (A. C. 9918, 9921.)

Olives are forms of knowledge of the Lord's goodness; grapes are knowledge of the sweetness and spirit of his wisdom; dates are expressions of joy in his salvation; figs are fruits of natural kindness and benevolence; and pomegranates represent abundant natural usefulness based upon Christian morality.

The golden candlestick in the tabernacle of the Israelites was ornamented with pomegranates and flowers. Each of the six branches terminated in "three bowls made like unto almonds, a pomegranate and a flower"; and the central shaft in "four bowls made like unto almonds, their pomegranates and their flowers"; and under each pair of branches of the candlestick was a pomegranate (Ex. xxv. 31–36). The candlestick of pure gold is a representative of the wisdom of the Lord in the heavens and the church. Its ornaments were pomegranates with their flowers, because that wisdom is the wisdom of usefulness, and its delights are the perceptions of means and opportunities of usefulness. Its branches sprang in pairs from the pomegranates because the Divine wisdom regards equally what is right and what is good, and both rightness and goodness are essential to wise life, and spring from love for wise life.

SWEDENBORG STUDIES.

WINE IN THE WORD AND THE DOCTRINES.

SWEDENBORG uses three words for wine, and our readers may be interested, in view of the present study of the proper uses of fermented and unfermented wine, in a brief explanation of his terms. In case of error in the view to be presented, we shall, of course, be ready to have it pointed out. Swedenborg's three words are *vinum* for wine in general, *mustum* for sweet wine, *sicera* for strong drink. *Mustum* and *sicera* are used mostly in quotations from the Hebrew portion of the Word, the former for *tirosh*, the latter for *shekar*. This is his usage in eighteen quotations where *tirosh* has been translated by *mustum*, and in five quotations where the less used word *shekar* has been rendered by *sicera*. Then the Hebrew has its word for wine in general, namely, *yayin;* and the Latin has *vinum*. In fifty quotations Swedenborg has rendered *yayin* by *vinum*, and has used *vinum* for the *vinos* of the New Testament Greek eight times.

Now it happens that, although there are other words in Hebrew for wine very infrequently used, only one is used more than once, namely *asis*, and this is always rendered by *mustum*. Then there is the Chaldaic word *chamar*, which Swedenborg renders by *vinum*.

Thus we may say that where the Word says simply "wine," we have in Swedenborg *vinum;* where it has "new wine," we have *mustum;* and where it has "strong drink," we have *sicera*.

Keeping this in mind, we can go into the question, How does Swedenborg understand and explain his terms for wine? Turning his pages, and making extracts which show his use of the words for wine, it is seen at once that wherever he is speaking of wine in general, as in the chapter in the "True Christian Religion" on the Holy Supper, he uses the word *vinum* in the same general way in which *yayin* is

used in Hebrew. "By the wine (*vinum*) in the Holy Supper is meant Divine Truth nourishing spiritual life," is what he says in A. E., n. 329. See its use also, with like explanation, in A. C., nos. 1071, 1798, 9139, A. R., n. 778, A. E., n. 960, T. C. R., n. 706.

Let it be noticed also, if there be any need of calling attention to it, that, like all symbols representing anything within the power of man to pervert, it has sometimes an opposite significance. "Wine (*vinum*) signifies holy truth; and in the opposite meaning truth profaned," A. R., n. 316. To look over the list of passages in which *yayin* and *vinum* are used, is to see at once that both are used in this way. *Yayin* (*vinum*) was used in making the drink offering (NUMBERS xv.), and *yayin* (*vinum*) "makes glad the heart of man" (Ps. civ. 15), and we are to "come and buy *yayin* (*vinum*) without money and without price" (Is. lv. 1). On the other hand," he transgresseth by *yayin* (*vinum*)", HAB. ii. 5, "their *yayin* (*vinum*) is the poison of dragons."—DEUT. xxxii. 33.

Then as to *tirosh*, rendered by *mustum;* and here we must notice the question, Does the Word uniformly commend *tirosh* and condemn *sicera?* For it has been lately said by extremists in the temperance reform (of which the writer wishes to say that he is an earnest, and for his brethren's sake a totally abstaining advocate) that the Word separates between these words. Let us take them carefully into view, and see at the same time what Swedenborg says of them. There seems to be no need, under the circumstances, of entering the battle-field on which the philologists are contending over the etymological meaning of the Hebrew words, for there is really no doubt as to their meaning and usage, whether we look at them abstractly or in reference to their interpretation by Swedenborg.

We notice at once that *mustum* for *tirosh* is used carefully and with consistent reference to its use in the Word. It means "the truth of the natural man," A. E., n. 509; "truth from good in the natural," A. C., n. 5117; "corn

signifies natural good, *tirosh* (*mustum*) natural truth,—of the *rational*, bread and wine (*vinum*) are predicated," A. C., n. 3580. Thus *mustum* is seen to have in general the significance of what is natural and exterior. It is also similarly used by Swedenborg in the opposite meaning, as in A. E., n. 141, "*Vinum* signifies interior falsity, *mustum* exterior falsity."

In the Word it is used in both good and bad senses. Taking, as before, passages quoted by Swedenborg, we have, "God give thee plenty of corn and *tirosh* (*mustum*)" (GEN. xxvii. 28); "Corn shall make the young men cheerful, and *tirosh* (*mustum*) the maids" (ZECH. ix. 17). And the same is used in an evil sense: "Whoredom and *tirosh* (*mustum*) take away the heart" (Hos. iv. 11); "They assemble themselves for corn and *tirosh* (*mustum*), and they rebel against me."—Hos. vii. 14.

For opposite illustrations of the use of the word *asis*, also rendered by *mustum*, take AMOS ix. 13: "The mountains shall drop *asis* (*mustum*)," and Is. xlix. 26: "They shall be drunken with their own blood as with *asis* (*mustum*)."

It will be seen, then, that the attempt to make the Word commend *tirosh*, and to infer that sweet wine has always a good significance, is not only unreasonable when we think of the pervertible nature of man, but utterly breaks down when we examine the passages themselves.

Now as to *shekar*, *sicera*, strong drink, understood to refer to any intoxicating drink, whether prepared from grapes, barley, or otherwise. In the passage "*shekar* (*sicera*) shall be bitter to them that drink it" (Is. xxiv. 9), Swedenborg interprets it as having a good meaning, A. C., n. 3069; and as to the passage Is. v. 20, he says, "*Vinum* and *sicera* are the truths of the Word," A. E., n. 618. In the Word, *shekar* is used mostly of the falsification of truth in the wicked days of Isaiah. The Nazarites did not use *shekar*, nor indeed *yayin*. It is clear that *tirosh* (*mustum*) is used largely in a good sense, and *shekar* (*sicera*) largely in an evil sense; but that they were used exclusively so is not demonstrable.

A point so much involved in this inquiry that it needs consideration is as to the teaching in regard to fermentation. We have seen that *mustum* is understood to denote good in the natural, or good which is exterior. Swedenborg uses *sicera* of fermented wine, it is evident. The question remains, Of what sort did he use the term *vinum*, his common word, equivalent to the common Hebrew word *tirosh?* The result of some study is the conclusion that he used *vinum* for fermented wine, as opposed to *mustum* for unfermented. *Sicera* is a very uncommon word with him, and was only used when he was quoting from the Word, or when he wished to make it plain that by *vinum* he meant fermented wine. Thus, he says, that falsity not from evil is like impure water, but falsity from evil like *vinum*, or *sicera*, which produce intoxication.— A. E., n. 1035.

He says of fermentation, that "purification is effected in two ways, by spiritual temptations and fermentations; the former are combats against evils and falsities," the latter are "evils and falsities which, being let in, act like ferments put into meal and unfermented wines (*mustis*), by which heterogeneous things are separated and homogeneous conjoined and made pure and clear."— D. P., n. 25.

This is unmistakable. The leaven is evil in its character. The result, if the process is carried out, is good, namely, purification. Again, he likens the reforming process to the fermentation of *vinum* or *sicera*, and he adds:—

"If the good overcomes, the evil with its falsities is removed to the sides as the lees fall to the bottom of the vessel, and the good becomes like generous *vinum* after fermentation and clear *sicera*. But if the evil overcomes, then the good with its truth is removed to the sides, and becomes turbid and foul like unfermented *vinum* and unfermented *sicera*."— D. P., n. 284.

These are plain words, a comparison being made which would not be made if clear *sicera* was a decayed product, nor if unfermented *vinum* was perfect wine. So, again, we read:—

"The purification of truth from falsity in man cannot take place without fermentation so called; that is, without combat. But after that the contest has taken place and the truth has conquered, then the falsity falls like lees, and the truth exists purified. Like *vinum*, which after fermentation grows clear, the lees falling to the bottom."—A. C., n. 7908.

That this was Swedenborg's full understanding of the process of fermentation, also appears from his use of the illustration in a letter to Dr. Beyer, dated Stockholm, Dec. 29th, 1769, in which, speaking of opposition, he said, "Such a noise does no harm, for it is like that of fermentation in the preparation of wine by which it is cleared of impurities; for unless what is wrong is ventilated and thus expelled, what is right cannot be seen and adopted."

There is no word adverse to this, so far as is known. Now, if we remember how Swedenborg uses these words for wine, we shall see that he fully defines and distinguishes them, and that, having done so, he uses *vinum* commonly, as of purified, fermented wine, and that, in respect to the Holy Supper and its symbol of the Divine Truth, he uses *vinum* invariably. We have also seen that the Word has *yayin*, *tirosh*, and *shekar*, that it uses all three in both good and bad senses, and that there is no room for the argument that *tirosh* is alone commended.

In the New Testament Greek, excepting the single use of the Greek form of the word *sicera* in Luke i. 15, and of *gleukos*, sweet wine, in Acts ii. 13, we have always *vinos*. That it was an intoxicating wine is clear from Eph. v. 18: "Be not drunk with *vinos*." Swedenborg always renders it by *vinum*. When our Lord instituted the Holy Supper, he used the expression "fruit of the vine," and this has been declared to mean an unfermented drink; but looking merely at the words it would be difficult to see that they carry on their face any such meaning. Swedenborg, in speaking of this act (as in T. C. R., n. 708), uses always the term *vinum*. "The Lord gave them *vinum*, saying, 'This is my blood,' and *vinum* signifies Divine Truth."—T. C. R., n. 706.

BOOK NOTICES.

THE REPUBLIC OF GOD. AN INSTITUTE OF THEOLOGY. By ELISHA MULFORD, LL.D. Boston: Houghton, Mifflin & Co. 1881. pp. 260. Price $2.00.

THIS is a book of ten chapters on the Being of God, the Personality of God, the Precedent Relations of Religion and Philosophy to the Revelation of God, the Revelation of God, the Revelation of God in the Christ, the Conviction of the World, the Revelation of Heaven to the World, the Justification of the World, the Redemption of the World, the Life of the Spirit. Written without show of literary art, and without sufficient amplification, it is yet a book of extraordinary value, a book of seed-thoughts, full of clear perception, of good logic, of new and true philosophy.

The American who finds his countrymen coming before the public with sensational theology, with religious hobbies and the work of mere book-craft, is proud of the strength of this writer. The New Churchman who waits for the manifestation in the thoughts of men of the up-building of a new philosophy, and for their redemption from the cold falsities of Calvinism, must rejoice over this book and seek for it a wide circulation. For it is full of the new truths from beginning to end. With a single exception to be noted, if we understand its sometimes too concise brevities, it may be taken by the New Churchman as his own philosophy set in new words.

We might fill pages with extracts which would bear out this judgment. Notice the following: —

"Religion and philosophy both have their fulfilment in the revelation of God in the Christ."— p. 56.

"The revelation of and in the Christ is not a religion, and it is not a philosophy. Christianity can no more take the place to which it is invited among the various religions of the world, than the figure of the Christ can take its place in the Pantheon of a Julian."— p. 57.

"The destruction of the temple was the sign of the coming of the Son of Man; his own person was that temple, in which God might meet man, and man might meet God."— p. 68.

"There is the perfect revelation of God in the Christ. It is in this Jesus of Nazareth, one who could say, *before Abraham was, I am.*"— p. 105.

Speaking of judgment, he says, "It were woe for man, if, left with sin, no judgment followed him."— p. 160.

As to the prevalent idea of atonement, Mr. Mulford says,—

"The abstract schemes and systems of the atonement have their postulate in the notion that, while God apportions and must apportion to every instance and degree of transgression its proper punishment, it is not a subject of concern whether the one who pays this be one who transgresses or one who is innocent, provided that the payment be an equivalent, and that he is under the necessity of cancelling the guilt, whenever the equivalent is tendered by any hand. This assumes an analogy of a crime and a debt. It is not righteous. The atonement was the manifestation of that which was in the being of God, and its end was eternal life. It was the will of God *before the foundation of the world.*"— p. 203.

Of the resurrection we read,—

"It is not the resurrection of the physical body. It is not the recovery and reconstruction of the physical body from the physical elements. It is the resurrection of the spiritual body. It is not from a state which is subsequent to death, nor separated by long intervals from death. It is not from a state that is intermediate between certain other states. It is the resurrection of the dead. It has that immediacy." — pp. 249, 250.

The defect in the argument is the attempt to show that the destruction of the temple by Titus (A. D. 70) inaugurated the Lord's promises of a new age. It is a fact that all history declares differently. The destructions did not then culminate, but were scarcely beginning to develop. The fact is, as every one knows, that not for centuries had the evils foretold reached their height. In potency, all came at the beginning; in actual fact, the truths and the life of Mr. Mulford's philosophy had no place on earth till the middle of the last century.

We would commend especially the apt and reverent use of the Word all through the work, quotations being printed in italics. The publisher's work is perfect.

We have dwelt upon this book, because we wish such were more abundant. They stir the ground and invite showers of blessing where before was arid unproductiveness. Our own people would do well to write more in this vein, even if without this strength. And of this book only good will come. Mr. Mulford has given us "the Nation," and now, "the Republic of God." We shall hope for more.

Apocalypsis Revelata. 2 Vols. New York: American Swedenborg Printing and Publishing Society. 1881. pp. 930.

The original quarto editions of Swedenborg's works have been for years very rare. Dr. Tafel's Latin reprints, made about forty years ago, supplied the Church, so far as he carried his invaluable work, with octavo editions. But one important work, the one now under notice, was not reprinted, and its republication has been often called for. Seeking to supply this want, the American Swedenborg Printing and Publishing Society has now given us two magnificent volumes, perfect specimens of the printers' and binders' arts.

The editor is Rev. S. H. Worcester, whose interest and success in all work of this sort is well known. It is evident at once that much labor has been expended here, and the result must be gratifying alike to the editor, the publishers, and the Church at large. To reproduce a book of Swedenborg's with accuracy in the Latin, is to do a work which the general public will scarcely hear of, but which confers upon the Church a lasting benefit.

The aim here has been not only to reproduce the original, but to remove all typographical errors, to verify or correct all numerical references, and especially to use such variety of type as would aid the reader or consulter. Thus we have some fourteen or more styles skilfully used in the first chapter, where the quarto had but about five, and with proportionate good effect. All changes are indicated by references to subjoined notes. Quotations from the Word are made very distinct, so that if one turns to a number to find what is said about a passage, he will see it at a glance; and the distinction of type in the text, the summary statement of its meaning and the explanation are very helpful. Another notable feature is the printing of the Memorabilia in double columns, and the division of their contents into paragraphs.

The addition to the volumes of Swedenborg's own index, carefully edited from a copy of the original manuscript, was an excellent idea. The pages of critical notes show with what care the work has been done.

We now have in this edition, beside the above, the "Doctrine of Charity." It will be good news to all that the edition is to be continued, and that other volumes may be expected in good time. We trust that the response of the Church at home and abroad will be such that the publishers of these volumes will have no thought of desisting from their undertaking.

THE THEISTIC ARGUMENT AS AFFECTED BY RECENT THEORIES. By J. LEWIS DIMAN, D.D. Boston: Houghton, Mifflin & Co. 1881. pp. 390.

PROFESSOR DIMAN, then Professor of History and Political Economy in Brown University, Providence, R. I., gave a course of lectures in Boston last winter, in review of the modern theories which were supposed to affect or destroy the argument for the existence of God. It was a task to which the lecturer brought a clear intellect combined with a disposition so gentle and reverent that his arguments, while free from the least injustice to opponents, make interesting and ennobling reading. The reader may be sometimes surprised at the change which modern discovery has made in the forms of statement, but he will everywhere see that, when viewed in the light, the old arguments have but gained in corroborative facts, though the heedless sceptic may have supposed them overthrown.

As an example of the style, we would quote: —

"The naked assertion that God does not exist is evidently one that no finite being is capable of making. To prove that there is not a God is manifestly beyond the power of human intellect. That God exists is a proposition, the truth of which may be deduced from a circle of facts lying within our immediate range; but to prove that God does not exist we must have sounded the universe in all its length and breadth. It is a waste of time to refute a proposition which the human mind has no capacity for asserting."—p. 332.

Again, Professor Diman says,—

"The term 'evolution' need not disturb us in the least. In laying so much stress on this truth, modern science simply repeats what was taught by Thomas Aquinas centuries ago, that one increasing purpose runs through the successive stages of creation up to man. The more carefully we study this process, the more profoundly must we be convinced that this mighty process had its origin in mind."—p. 389.

The sudden death of the author devolved upon his friend Prof. Fisher, of Yale, the duty of editing the lectures, and the work has been well done. The mechanical execution is exceptionally good for a book of this sort, and we hope for it a large sale.

Our own people, and all people who meet with scepticism in the world, need it; indeed, we are sure that it might be made a textbook for colleges with great benefit to their students.

MONTHLY NOTES AND COMMENTS.

The New Jerusalem Messenger.

In his annual report which this year took the form of an address, the President of Convention called attention to the importance of the "*New Jerusalem Messenger*" as an agent of Church use, and to the need of enlarging its usefulness by paying a more adequate salary to its editor. The president, once the editor, dwelt upon the unwise economy which cramped the Convention's organ in its life and growth.

The subject was afterward taken up for discussion, when it was found to be a fruitful theme. The remarks inclined to bear first upon the faults of the paper, and were just beginning to reach the positive side of the question when the order of business cut off the debate, and the unfortunate persistence of other subjects prevented a return to this one except to admit the passage, late in the last evening of the session, of a resolution asking the Board of Publications to consider the matter.

The subject, thus brought up and thus hurriedly disposed of, was, undoubtedly, the most important of the session, and had spiritual uses been permitted to receive at this session the careful consideration they have generally had, three hours, at least, would have been found to devote to the *Messenger*, which is, as every one knows, the most widely-circulated New-Church paper in the world, and which scarcely any one regards as unexceptionable.

But it is because we believe the editor to be as critical as we are in respect to its deficiencies that we mention no faults, and allude only to the idea of too great economy in its management.

There can be no question of the truth of this charge. The mere fact that the price of the paper is three dollars is ample evidence. It is a little thing compared with the three-dollar religious weeklies, the *Independent*, *Christian Union*, *Advance*, and others; and yet its articles, aside from editorial care, cost nearly nothing, so that it is made to pay an annual profit.

It should be remembered, however, that the Board of Publications has but a small invested fund, and that it feels compelled to exercise the most rigid economy and to make a profit, if possible,

in order to made up the salary of the subscription agent which is not charged to the paper. Thus, as we understand it, the present price of the paper and its poor mechanical quality are due to necessity, which no criticism can of itself remove.

We believe that the cause of this difficulty is to be removed only by pecuniary contribution. We also believe that the Church is in the singular situation of leaving one of its most important missionary agencies unprovided for, while others are well supplied with funds. For example, the funds for distributing Swedenborg's works seem to be ample and to be most generously used. The Rotch Fund which has paid for the new edition, we understand to be sufficient for the purpose of completing it. We know of other funds, especially for the development of the Church in specified localities, which are accumulating for want of demand upon them. And all the time the *Messenger* and *Magazine*, and other such publications, have been labored upon either gratuitously or nearly so, and their subscription price kept of necessity at the highest point; yet not a penny, so far as has been heard of, has been contributed to lessen their cost to the world or to heighten their spiritual value.

To show the importance of such contribution there is no need of disparaging comparisons with other Church uses, and none is made, though it might easily be done.

We would only suggest that the formation of a fund for the purpose of publishing the *Messenger* skilfully, widely, and generously, is the need of the hour,—the world's need as well as that of the paper. And we hope that, as soon as the Board of Publications is incorporated and located, it will come before the Church with this object, and ask for a hundred thousand dollars. It cannot well do so while its very existence is a matter of discussion; but, as soon as this question is solved, and we do not see what consideration can hinder its early solution, let the Board take a bold stand as a promulgator of the blessed truths of the New Age, and not only hold it, but make continual advance against the prince of this world, the evil and the false wherever found, however strong their shield and spear. The Board may then make the *Messenger* the organ of the New Jerusalem, indeed.

Sunday-School Libraries.

A WRITER in the *New Englander* for May has treated this subject in a way which will do the cause of Sunday-Schools great

service. After speaking of some objections to libraries, he says,—

"The existence of the library in the Sunday-School is amply justified. Indeed the library has now become so much a part and parcel of the Sunday-School that, except in possible isolated cases, it cannot be abandoned. It has grown up with the system. The demand has created the supply, and the supply has reacted to increase the demand."

He very clearly points out the true aim of the school: —

"It is really a place for the study of the Bible, with the prime view to its results in character. Everything that interferes with this should have no place in the Sunday-School. Even an only tolerably rigid application of this principle would sweep away much of our modern Sunday-School machinery and all of our Sunday-School gimcracks. The Bible is studied as a means to the end of the formation of a Christian character. The true teacher devoutly echoes the words of his Lord, and prays for his pupils, 'Sanctify them by thy word, thy word is truth.'"

Speaking of the true place of the school, he declares it to be "a supplementary institution, which should never for a moment take the place of the home or the Christian Church"; and of the books to be loaned he justly says,—

"The teacher has the scholar under his instruction only about half an hour each week; the scholar takes home a book from the library which may occupy all his leisure hours till the next Sabbath. It is of the first importance that the silent teacher shall not contradict nor counteract the utterances of the living teacher."

In discussing the subject of books, the writer says that there are on the shelves some books "which are religious in a technical sense, without being good."

"Whether a book is professedly religious or not is really of no consequence. Whether it holds up a true and high ideal of character is of immense importance."

He believes that city schools need a different selection of books from that most useful in the country, and mission schools a different class from either of the others; and concludes by saying that he believes "the current is setting in the right direction."

We have had space only to indicate the value of this article, which will be read, we hope, by all our Sunday-school workers.

The African.

In connection with what we know of the Africans in the spiritual world, and of what is said of the church established in Cen-

tral Africa, it is interesting to hear from President E. W. Blyden, D.D.: "I have carefully studied the African character, and can speak advisedly of its worth. I have seen him under Anglo-Saxon, Celtic, Scandinavian, and Semitic rule. I have lived in the United States, in the West Indies, and in Venezuela. I have travelled in Syria, Egypt, and in the interior of Africa, and I testify that the manhood of the race is in the heart of Africa,— the basis upon which the African national superstructure is to be erected. When in the interior of Africa, I have met men, both Pagan and Mohammedan, to whom, as well as from their physical as their mental characteristics, one voluntarily and instinctively feels like doing reverence."

A Modern "Orthodox" Creed.

We take the following from the confession of faith lately adopted by a church in Maine. The gentleness and apostolic quality of the statements are noticeable:—

"1. We believe in one God; the Being of absolute perfection; the Creator, Preserver, and Ruler of all; who reveals Himself as Father, Son, and Holy Ghost; and who is the only proper object of religious worship.

"2. We believe that the Bible contains a revelation of the will of God for our spiritual guidance; and that it is the only perfect rule of religious faith and practice.

"3. We believe that the Lord Jesus Christ, in whom dwelleth all the fulness of the Godhead bodily, by His sufferings and death saves all who repent and believe in Him."

Dr. Crosby's View of the Incarnation.

Dr. Howard Crosby's "True Humanity of Christ" has been severely criticised by his brethren; but he stands his ground, asserting in reply to Dr. Shedd, in the *Presbyterian Review*, that the Lord "became *flesh* . . . he did not *assume* manhood; his Divine manhood always and eternally in him became flesh." This is contrary to the received dogma that "the Son of God took upon him man's nature." The *Presbyterian Journal* reminds Dr. C. of this, and adds: —

"It looks as if the New York chancellor either confuses words, or diverges from the standards which he has professed to believe."

The chancellor never confuses words, and he has diverged from the standards; but he has done so with so much of Scripture and truth in his essay, that we shall not be fearful of his being overthrown in the struggle already opened.

The Savoy Confession.

The Christian at Work having defined Congregationalism as meaning the Savoy Confession, the *Christian Union* quotes the articles of that confession as to unconditional reprobation, inherited guilt, infant damnation, and limited atonement, using language which shows how entirely such dogmas have passed from being a part of the actual belief of that body of Christians.

A Wise Criticism.

A writer in *Zion's Herald* (Methodist) speaks wisely of the present mode of Sunday-School instruction: —

"The revival of Bible study under the impetus of our modern Sunday-School movement, is not an unmixed good. There is a fearful amount of slipshod teaching; a superficiality in the study and treatment of the inspired Word, which would be ludicrous were it not perilous. With all the advance which we have made — and it is confessedly great — we are yet doing a vast amount of mere surface work. Toy rakes need to be superseded by subsoil ploughs. Reading lesson-notes is a pious fiction for Bible study. We need to come back to the Word."

The Ancient Word.

To New-Churchmen who believe that the Ancient Word from which the first eleven chapters of Genesis were taken is still preserved, and is to be sought among the Chinese, the following extract from the *American, Antiquarian* and *Oriental Journal* will be full of interest: —

"Rev. T. P. Crawford, of Tungchoo, China, has discovered two genealogical tables which he identifies with the 'Generations of Adam,' and the 'Generations of Noah,' as given in GEN. v. and x. This discovery is an important one if it shall prove true."

Spiritism and Swedenborg.

WE have heard Swedenborg traduced in almost every conceivable way, and especially by his mistaken friends the spiritists; but it has been left to an Australian journal to reach the *ne plus ultra*. This publication is styled the "*Telephone*, a weekly journal of Christian Spiritualism; edited by a company of spirits and men"; and has a column in which "one of our spirit editors, Emanuel Swedenborg, replies to questions asked in last week's *Telephone*." But Daniel Webster, Abraham Lincoln, and everybody of note, has been made to serve in like capacity in connection with wax-work exhibitions, spiritist seances, and so forth, without injury to their own characters.

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